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among the Seykym clan of the Kaizak, whose *uran* is also 'Seykym'.

Though the Kaizak belong geographically to the Iranized Turks, culturally they have on the whole much affinity with the Mongols. The majority are still nomadic cattle and horse breeders. Their method of cattle-keeping is a most luxurious one. They leave the cattle on the pastures the whole year round, hence their only care is to find a fresh pasture every season. The spring and autumn pastures may be the same. It is only recently, since more of the land has been claimed by the Russian Immigration Committee, that the Kaizak have begun to lay up winter stores for their cattle. Each clan has defined limits to its pasture lands. Under the old Russian system the pasture land used by the Kaizak belonged to the State, and they were granted the use of it, dividing it at their communal gatherings according to the number of people, cattle, and vehicles in each class. The permanent houses, gardens, arable land, and irrigation canals are hereditary.[1]

It is curious to note that the Kaizak, whose dwellings are so light and portable, bury their dead in solid structures of wood, clay, and brick. This custom also exists among the Kara-Kirghis, and was known to the old Yenisei-Kirghis. As it is not found among the non-Turkic population of Central Asia, it seems to indicate that those who practise it now are perhaps the nearest relatives of the people who built the old burial mounds of the Yenisei, called *kurgans*.

THE KARA-KALPAK ('Black Caps'), another Turkic tribe of the same group (134,313 in 1911 as against 111,799 in 1897), live in the Amu Daria district of the

[1] *Asiatic Russia*, vol. I, p. 159.

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Syr Daria Territory, in the Kokand district of the Ferghana Territory, and some 20,000 in the Khanate of Khiva.

Half of them are settled agriculturists, the rest are still nomad cattle-breeders, their pasture lands being, however, more strictly fixed than among the Kaizak. Some of them are also engaged in trading. Of all the Kirghis group their language is the most nearly related to that of the Western Turks.[1]

This may be explained by the fact that they belong to the stream of Turks who participated in the westward migration some ten centuries ago.

Speaking of the origin of the Kara-Kalpak or Chornyie Klobuki, as they were called in Kieff-Russia, P. Golubowski[2] says that they were a mixture of Ghuz Turks, Pyechenyeg, and others, and that they formed that remnant of the Ghuz Turks who remained in Russia when the new wave of Turkic invaders from Asia—the Polovtsy—drove the other part of their tribe across the Danube. The remnants of the Ghuz, together, possibly, with other Turks, settled on the Russian borderlands, accepted Christianity, and were known as the Kara-Klobuk (Kara-Kalpak), while some of them moved back to Asia, and, according to V. Moshkoff, about 70,000 of them live until now in Bessarabia under the name of Ghaghauzy (Gagauzy).[3] Whether the Kara-Kalpak not living in Asia are the same as the Kara-

[1] A. Maksimoff, 'The Kara-Kalpak', vol. XXIII, p. 454, of the *Encyclopaedic Dictionary*, ed. Jeleznoff.

[2] *The Pyechenyegi, the Torki and the Polovtsy until the Tatar Invasion*, Kieff, 1884, p. 151.

[3] V. Moshkoff, *Examples of the Folk-Literature of the Turkic Tribes*, St. Petersburg, 1904, p. xxii.

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Iish Kysi (*Iish*, 'black forest', 'chern'; *Kysi*, 'men'). 101
In language and religion they keep free from foreign admixture, they are therefore typical Turanian Turks. Their mode of life is sedentary whenever the environment allows them to practise agriculture. In religion they are Shamanists.

THE TURKS OF NORTH-WESTERN MONGOLIA AND EASTERN TURKESTAN. While the Altaians or Chern 'Tatars' occupy the Northern Altai, there lives in the Southern, so-called Little Altai, along the Black Irtish, in Jungaria and in Eastern Turkestan, another Turkic tribe, a rival of the Altaians as representative of the pure Turanian type. This is the tribe called *Kirei*, *Kerrit*, *Kerrait*, or *Kirai*. The chief distinction between the Kirei and the Altaians is now a religious one, the Kirei being Mahometans. We know that from the [795]
eleventh to the thirteenth centuries they were adherents of Christianity in the form of Nestorianism, and it is among them that the fabulous Christian king Prester John (probably the native king Ouang-Khan, a contemporary of Jinghis Khan) is said to have lived. In [821]
mode of life they are at present nomads, and are well known as hunters.[1]

The Kirei are sometimes called *Kirei-Kirghis*, and it is possible that in the period from the beginning of [174]
our era till the sixth century, when the Kirghis were spreading in the basin of the upper Yenisei, one clan, the Kirei, were left behind, and settled in the Kemchik valley. Again, when in the seventeenth century the Yenisei-Kirghis were retiring before the Russian advance, from the Minusinsk steppes southwards to Jungaria and Mongolia, some of them may have settled

[1] D. Carruthers, *Unknown Mongolia*, vol. II, pp. 351–5.